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THE NUR AFSHAN

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FRIDAY:—MARCH 6th, 1903.

No. 10

FOREIGN TELEGRAMS.

THE SOMALILAND OPERATIONS.

London, Feb. 27.
Brigadier-General Manning with a flying column left Obbia, on February 22nd, to occupy Galkayu Wells and establish there the chief supplies depot preliminary to a general advance. Opposition is unlikely.

SICKNESS AMONGST BOMBAY TROOPS.

The Bombay Grenadiers company has been sent to Garrero, from Bohotle. Twenty per cent. are down with malaria.

TURKEY IN ARABIA.

FORCE FOR YEMEN COUNTERMANDED.

London, Feb. 27.
The despatch of fifteen Turkish battalions to Yemen, mentioned on February 3rd, has been countermanded, it is reported, as a result of British representations.

THE SIAMESE MALAY STATES.

SIAM'S SUZERAINTY RECOGNISED.

London, Feb. 27.
It transpires that a convention was concluded in the autumn, whereby Britain recognises a Siamese Suzerainty in Kelantan and Trengganu, Siam agreeing to appoint British advisers to the local Rajas.

REBELLION IN CHINA.

CHINESE TROOPS AMBUSHED.

London, Feb. 27.
Reuter's Peking correspondent states that the rebellion in Kwangsi is increasing and spreading to Hunan. Five hundred imperial troops were ambushed in Yangking pass on the 10th instant. All were slaughtered, the rebels capturing large supplies.

DISASTROUS GALE.

GREAT DESTRUCTION AT HOME.

London, Feb. 28.
One of the most destructive gales ever known swept Great Britain yesterday from the Channel Islands to the Shetlands. Telegraphic communication is interrupted, and the destruction of landlines is greatly delaying cables to the East.

DAMAGE TO LIFE AND PROPERTY.

Enormous damage has been caused, and there has been much loss of life. Churches, houses, and chimney stacks have been wrecked, and many people have been killed and hundreds injured.

SHIPPING DISASTERS.

The coasts are strewn with wrecks.
A tidal wave has flooded a portion of the French coast.

MACEDONIA.

DISAPPOINTMENT IN THE RALKANS.

General disappointment is felt in Bulgaria and Serbia and Macedonia, where the reforms are regarded as illusory.

FIGHTING NEAR USKUB.

Two serious encounters have taken place with Bulgarian bands in the Uskub district. One man who was killed wore the uniform of a Bulgarian officer; others were Bulgarian privates.

SOMALILAND.

DAMU OCCUPIED.

London, March 1.
Colonel Swann has occupied Damu forty miles north of Bohotle.

THE UNITED STATES NAVY.

London, Feb. 28.
The Washington Senate has amended the Navy Bill mentioned on the 20th February by providing four battleships and two cruisers.

THE GALE IN ENGLAND.

THE RESOLUTION'S EXPERIENCE.

London, March 2.
Divers have found that H. M. S. *Resolution* lost her rudder entirely. The stokers worked kneedeep in water, the intruders frequently washing the coal from their shovels.
H. M. S. *Collingwood* has entered Plymouth leaking.

THE ADEN HINTERLAND.

London, March 2.
The Turks have arranged to retire to Kataba, fifteen miles north-west of Dhalala, after the feast of the Bekra-ec, on 9th March. The British are making military demonstrations in hitherto unfriendly districts with good result.

MACEDONIA.

AN INSPECTOR-GENERAL OF REFORMS.

London, March 2.
Hilms Pacha has been appointed Inspector-General in Macedonia to supervise the reforms. He is an energetic man, of blameless character, and good experience.

THE POPE'S HEALTH.

London, March 2.
Some anxiety is felt regarding the health of the Pope, who is receiving jubilee deputations with manifest difficulty.

LORD CURZON AND INDIA.

Calcutta, March 2.
London, March 1.—It is stated on good authority that Lord Curzon will favourably receive an offer of the extension of his term of office if it be made. Should he accept a second term, he will probably take a holiday in Europe first.—*Indian Daily News Special.*

THE SITUATION IN MOROCCO.

Calcutta, March 2.
London, March 1.—Another battalion of the Moorish Sultan has threatened to take the field and crush the pretender with a decisive effort.—*Englishman Special.*

EDITORIAL NOTES.

As we were assured from the first, that the accusations, brought against Pandita Ramabai by some of the Hindu papers of South India and diligently spread abroad by the Arya press of the Punjab, would turn out to be absolutely false. The following from the *Christian Patriot* clears up this matter in a way that that should satisfy all who are willing to know the truth in regard to it.

"We are deeply grieved to learn that the Vernacular Press of Bombay, has renewed its attack on Pandita Ramabai and her work. It was stated in some Mahratta papers, that several of the inmates of her Kedgaon Home had petitioned the civil authorities as regards the way they were treated in the Home and that they would like to be set free to go back to their own homes. Our contemporary the *Dnyanodaya* after making the necessary enquiries, finds the charges untrue. It would appear that the District Assistant Magistrate accompanied by the Brahmin officials visited the home last month and asked some of the children in the Kindergarten department whether any of them would like to go home. A few said yes, but after a time they cried when it was explained to them what it meant. Some of the adult inmates also seem to have expressed their willingness to leave the home. This was all that happened and the story in the papers that about 100 inmates had petitioned the Magistrate to be allowed to go home, owing to ill treatment turns out to be purely fictitious. Women and children, gathered from wild surroundings and made to go through the discipline in a school, would naturally find the life a little irksome but surely this does not justify the condemnation of school life. Such is the kind of persecution the brave woman at the head of Kedgaon Home is passing through and we hope it will not leave her discouraged in her great and noble work."

The plague doctors of India will soon be in a position to sympathize with some of the discouragements of the Missionary. In the Report for 1902 of the Taran Tarn Mission C. M. S. we are told that when the Government doctor and his staff of native assistants appeared at the entrance of a certain village at which some 400 persons died of the plague, the villagers rose in a body and declared that they would burn the doctor's camp to the ground unless it were removed from their midst! This is a good illustration of the way in which most men treat the messengers of the Gospel. The message is good. It brings moral and spiritual life and health to those who receive it. But men in their ignorance and superstition regard the messengers and their message with suspicion and often are ready to reject both with violence. Often indeed must the prayer be offered, "O God: have mercy upon the people who have no mercy upon themselves."

We thank God, however, because He has heard prayer and has led a multitude of the people to recognize his love as revealed in the Gospel.

LIVING WITNESSES

No II.

THE CONVERSION OF THE REV. PURAN CHAND UPPAL.

I was born in 1847 Oct. 20th, at Núr Mahal a small but very famous town in the Jalandhar district. The town was founded by the queen of Jahangir, the son of Akbar the Great, Emperor of India. This queen had two names, Núr Mahal and Núr Jahán (light of the palace and light of the world) given to her by her parents and husband in praise of that exquisite beauty for which she had a world wide reputation. She called the town she founded by her first name "Núr Mahal." The town is situated on the old military road from Lahore to Delhi and had the privilege of being the halting and camping ground of the Mogul soldiery passing and repassing via Núr Mahal. It is famous for its caravansera and a well, both of which are proverbially spoken of in the Panjab. People speak of the extraordinary actions and words of men as the "caravansera and well" of Núr Mahal. The caravansera is built of pure red sandstone; and not a trace of wood is to be seen in the structure, with its two magnificent gates of cut stone upon which are embossed beautiful designs of various kinds. The well is about 90 feet in diameter, the largest I have ever seen. These two monuments of antiquity made the town very famous in the Panjab.

When I was a boy of ten, having finished the 'Linda' course, which consisted of writing shopkeepers' books, writing which he himself sometimes finds it difficult to read, and of simple addition, subtraction and multiplication. I was admitted into a "maktab" (an old fashioned and unsystematic school where only the Persian language was taught) and felt elated and overjoyed and somewhat puffed up because the time had come when people would beg me to write letters for them to their friends in Persian and because my father, who was in those days at Pashawar managing a cloth merchant's shop, would be pleased to see that I could read and write Persian. In a year's time, I could read the Gulistán, Shekh Sádi's famous book, and write from dictation without making gross mistakes in orthography. We were four brothers and one sister in those days. My eldest brother Kirpá Lám 6 years, and my sister Thákurdewi 3 years older than I loved me more than all the other members of our very large family. This brother of mine was looked upon by the boys of his age in the Maktab as a very poor Persian scholar.

In those days, Christian literature was distributed free of cost to any one who could read a little; and my brother and I used to run to the Christian "Pádrí log", who occasionally visited our town from Jalandhar. I believe the late Rev. Golaknath and his assistants went to Núr Mahal and preached in our bázars and gave away many attractively bound books to the boys of the Maktab, and my brother, and I were the regular recipients. I never read the contents of these books, but always felt attracted to them on account of their beautiful binding and clear and distinct print. But I remember very well that from the very beginning of my acquaintance with these books and the Christian preachers, I loved them and the two names I thought they dealt with, the names of "I'sá and Mú'á" (Jesus and Moses.)

My father got work under Mr. C. Coates, Railway Contractor in charge of the line in part from Montgomery to Chichawatni on the Multán line of Railway, and settled at Lahore and sent for all his family from Núr Mahal. I can now clearly see the overruling hand of our God in all this.

There at Nūr Mahal I could not learn any thing beyond the two names "I'sā and Mūsā", which I loved with all my heart, but it was at Lahore that I was destined to know more about them and to be called and separated by the power of the Holy Spirit to be a di-ciple of the Lord Jesus.

I was a boy of about 13 or 14, when my mother, brothers and sister, two uncles and the rest of our family, came to Lahore and joined my father, and his elder brother and family, already settled there before my father. My uncle who had been settled at Lahore long before, at once began to take a deep interest in me. He had no sons of his own and looked upon me as his adopted son. Seeing that I had finished 'Landa' and an Urdu and Persian course of study, he sent me to the Rangmahal, the late Rev. Dr. C. W. Forman's school. One of my uncles went with me to get me admitted into the school. O how vividly I remember that I was at once drawn to love that venerable father's face the first time I saw him, though he never spoke a word to me. It was towards the end of July, when the school was expected to be closed for a month for Summer vacation, that I was led to Mr. G. D. Moitra's room.

Here I should say that I was large for my age. Mr. Moitra, the Head Master, to the mortification of my hopes and desires, objected to my being admitted into the school, for the simple reason (he said) that I looked like a wild village boy, too big to read A. B. C. with little ones, far below my age! But I was resolved to be admitted and said or rather asked if there was any hope for me. The Head Master told me that if in the month of August, the following month (the vacation month) I could learn to read some portion of the Reader, I could be taken in as a pupil of the school in September. I came home ashamed but not discouraged. I applied to one of the boys of the school reading the Second Reader and living in the same lane with us, to kindly teach me A. B. C. He did so, and more. He taught me the whole of the First Reader, which I actually committed to memory. I remember how my eldest uncle used to smile delightedly at me and say: 'Puran Chand, you are sure to win the good opinion of the Head Master.'

On the first of September, after the vacation (I have not the exact year in my memory; but I think it was in the year 1860) I went to school again and Mr. Moitra asked me if I had fulfilled the condition. I silently handed over the Reader to him and began to recite from the beginning. He was greatly pleased with me and took me to the teacher of the Second class instead of the First. In those days there were nine classes and the first was the lowest and the ninth the highest class) and told him to take special interest in me. I fear that a detailed account of how many times I received double promotion, always stood first in my class, always received first or second scholarships awarded after monthly competition and how I finished my course in six years instead of nine would be useless and tiresome.

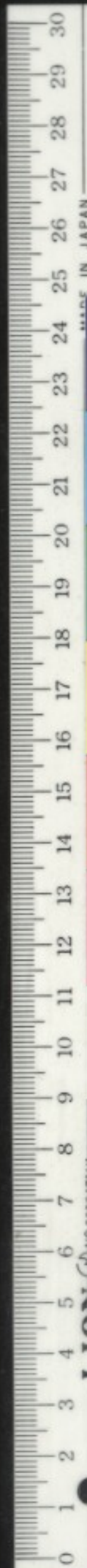
The Bible lessons, Singing of Christian hymns, memorizing portions of the Scriptures, reading and expounding of the Gospels and prayers every day by Mr. Forman and Mr. G. D. Moitra were rapturous delights to me, but I had the love of the world tenaciously clinging to me. I could not make up my mind to give up all for Christ. My father, my uncles, my grandfather and grandmother, my brothers, sisters and aunts, in short a very large family and above all the girl whom I never saw but to whom I was betrothed and who as I was told, was very handsome and pious and loving. My zāt (caste), my friends, all these, like a mountain of difficulty stood in the way of openly confessing Jesus. I used to console myself by saying to myself that as I was a Christian at heart and that the Lord Jesus would never cast me away. Of course I was above idol worship in those days, and, among my confidential friends I used to break caste and once or twice I went so far as to eat with a Muhammadan classmate but in a strictly private and confidential way.

My father and uncles were to some extent aware of this state of my religious condition but simply avoided questioning me with a fear of hearing me confess openly the Lord Jesus, and at the same time cherishing a hope of pulling me down deeper into the world and its pleasures. At this time my age was 12 and for a year or so, the state of my heart was in a pitiable condition. I was very miserable and kept saying to my soul, "peace, peace," while there was no peace.

Early in August 1866, there was an uproar in Lahore, especially in our part of the town, people running, to Rev. C. W. Forman's house to see Dinā Nāth, who had left his house to become a Christian. He was a boy of about 16 years of age. His father lodged a complaint in the court against Mr. Forman, who then applied to the court to decide the case after fully leaving the boy himself. The boy Dinā Nāth was so bold and firm in his resolves, and so reasonable in his replies to the questions put to him by the judge that the latter was obliged to give permission to Mr. Forman to baptize the boy whenever he pleased.

About a week after Dinā Nāth's leaving home, another young man, Sant Rām, a classmate of mine, went away to Mr. Forman's house with a resolve to join Dina Nāth and be baptized along with him. I can not describe the condition of Lahore in those days: how hundreds of men, women and boys kept continually going from morning till late at night to the Naulakha Mission compound, to have a chance of seeing these two high caste school boys whom they believed, were under the wizard charm of the Pādri Sāhib, not knowing, alas, that it was the work of the Spirit of God that goeth whither he listeth. The carnal mind cannot comprehend the workings of the Spirit. But what was the state of any own heart after Sant Rām's departure from home?

Here I should say that Sant Rām was the only son of a widow bereaved of all her earthly relations but in possession of a considerable property. Two days after Sant Rām had left, I went to see his mother and found her half dead with beating her breast and making loud lamentations and weeping, as is the custom over a dead son. I saw a number of women of the neighbourhood, according to the mourning ceremony, standing in a circle and beating their breasts, the widow being in the midst. O horror of horrors! But the state of my own soul was worse than before. I pictured to myself that a worse horror of horrors of mourning would take place in my own home if I should go away. I vividly remember that while I was standing in Sant Rām's house and looking on the mournful spectacle, the words of the Lord Jesus came to my memory with an extraordinary force and meaning. "He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me. He that does not take up his cross and follow me is not worthy of me." I envied Dinā Nāth and Sant Rām and there and then said to myself woe to me, that I am left behind, and in the evening of the same day (August 10th 1866) I went to Mr. Forman's house and mixed up with the throng of spectators if possible, to have a talk with Dinā Nāth and Sant Rām. I went to the Mission Compound but had no talk with my friends, not that I had no opportunity of doing so, but I felt so ashamed of my cowardice and want of faith that I came back without seeing them, praying to God Almighty. My prayer, I remember distinctly, was "O God, if thou that art revealed to me in the Bible, art the true God, and if the Lord Jesus Christ is the true Saviour, give me strength from heaven to leave my house and all and join these two friends tomorrow. Tomorrow, Lord, Tomorrow!" I come home, but ate nothing, and as usual said "Pairi painā" (This was an established custom of our family, the younger folks were expected to say at bed time "Pairi painā" to their elders, who in return used to



say "Jite raho." The literal meaning of "Pari paina" is "I fall at your feet;" and the meaning of "Jite raho" is "live." But from my heart I said to my elders Farewell. I came to my own room apart from my father's house. But I did not study nor sleep the whole of that memorable night. I spent the night in prayer and meditation. The struggle was great. The enemy of our souls came and offered me honours and riches, and said "If only you will fall down and worship me, I will give you all these." But I never ceased praying and early in the morning, Saturday 11th August, 1866, I was victorious. The God and Father of our Lord Jesus Christ sent special power from His throne of grace and I actually ran to Mr. Forman's house. Three hours later, the city was again in fresh confusion and tumult.

My elders, nine in number, very respectable people, with hundreds of the mob from the city, came to Mr. Forman's house. My elders, in a calm and respectful manner, wished Mr. Forman to bring me out to them to have a talk with them. My father absented himself purposely and gave out that he was near the point of death, perhaps to frighten me out of my resolve. I came out from the room, and no sooner had they seen me than they took their turbans off their heads and placed them at my feet and took my legs in their hands so tightly, that I could not move. No cry, no threat was heard for about five minutes. Only tears were seen in their eyes. At last, I said, What is the meaning of this? What do you want me to do? Why do you abuse yourselves thus? "Promise" said they "that whatsoever we will tell you to do, you will obey. I said that I could not promise to do anything before knowing what it was." But they would not leave me and I would not yield. At last they said that they had fed and supported me for more than 19 years and all they wanted me then to do for them was to give a loan of 7 days, i.e. I should go back with them to my old house and remain there for 7 days and come back if I wished so to do. To this I gave a resolute reply: "No I can not do this before my baptism." Upon this, they made an uproar and began to use force and all at once lifted me up and began carrying me away. My spiritual father, Mr. Forman, looked on without the least interruption or interference. When I saw that all hope of release was gone, I appealed to Mr. Forman, who like a man from another world, with a saint-like figure, came forward and at once snatched me away from their grip, which was unusually difficult for a common man to do. They went away disappointed, beating their breasts and cursing Mr. Forman and heaping maledictions on me and threatening me in every possible way. I wept for them but remained firm in my resolution. Great was my joy over this victory. What took place in my house and family, I cannot describe. Messenger after messenger came running to the Mission Compound, falsely announcing the death of my father, then of my grandmother, and so on forth.

On the 13th of August 1866, Diná Náth, Sant Rám and I were admitted into the communion of the Church at Lahore by baptism, by the hand of Rev. C.W. Forman, and ever since then, I am thankful to say, the gracious Lord has been very kind to me in using me in His service, which is sweet to me.

Of all my relatives, my mother remained ever loving to me and my sister ever the same loving sister. My brothers each and all were Christians, but secretly (one is living), but my father, who was constitutionally of a hot temper, remained up to his very last breath unreconciled to me and hated me from the bottom of his heart. He used to say that if it ever were in his power to appease his anger, it would be by digging a pit and making me stand in it buried up to my shoulders and blow out my brains with his own hands!

The baptism of three young lads in 1866, perhaps the first baptisms from the Mission School in Lahore, was the beginning of the shaking of dry bones of Hinduism, Muhammadanism, and Sikhism and different other sects in the Panjáb. The school was reduced from 400 pupils to only 30. Opposition schools were started and different 'isms' took their rise. All this was done by our God, who ruleth over the Universe, and doeth all things to His own glory. The visible result of the shaking of the dry bones in those days is, that in 1866 there were so few Indian Christians that they could be counted on one's fingers, (I am speaking of the Christians at Lahore only.) Now in 1903 they are counted by thousands. Now there are Christian girls schools of various denominations, medical schools, zenáná and orphan schools. Then there was only one small Church, called Naulakhá Church. Now there are more than half a dozen churches. Since 1866, the progress has been glorious. To our Saviour be all the glory.

NOTE. The subject of this interesting history has for many years been the Superintendent of the Ruper District. He has in his experience verified the promise of the Master, that he, who loses all for His sake, receives an hundredfold more in this life and with it the assurance of Life Eternal. Mr. Uppal has now in his field more than a thousand Christians.

ED. NURAFSHAN.

THE NEW EDUCATION IN CHINA.

A WONDERFUL MOVEMENT.

Of all the great events which have happened in our time, those men who are the best acquainted with China and the neighbouring nations agree that the greatest is the Renaissance of the Far East. But incomparably the greatest of the far-reaching movements, says Mr. Timothy Richard in the *Contemporary Review*, is the change in the character of Chinese Education, and he proceeds to give some idea of this reformation, which at no distant day will, he says, react on everything in the world, for mind controls matter and right thought must precede right action, and the Chinese factor is bound to have a large place in the future problems of the world. In May 1901, a missionary, whose advice the Chinese plenipotentiaries had sought in the settlement which followed the Shansi massacres, suggested that the best settlement for Shansi would be the establishment of modern colleges for teaching universal knowledge, as it would remove the chief cause of antipathy to foreigners, namely, ignorance. This proposal the Chinese Government agreed to; and later on it decided to adopt the same principle for the whole empire. For example: An edict on Reform in Education, published by the Chinese Government on the 29th of August, 1901, commanded the abolition of essays or homilies on the Chinese classics, in examinations for literary degrees, and substituted for them essays and articles on modern matters, Western laws, and political economy. The same procedure was also to be observed in the future in the examination of candidates for office. By the same Edict it was ordered that as the methods in use for gaining military degrees, —namely, trials of strength with stone weights, agility with the great sword, and marksmanship with the bow and arrow on foot and on horseback—were not of the slightest value in turning out men for the army, whose knowledge of strategy and military science were the *sine qua non* for military officers, these trials of strength, &c., should be thenceforth abolished for ever.

Another edict for the establishment of new universities, colleges and schools in China was published on the 12th of September, 1901. It commanded all existing colleges in the empire to be turned into schools and colleges of Western learning. Each provincial capital was to have

a University like the Pekin University, while the colleges in the prefectures and districts of the various provinces were to be schools and colleges of the second and third classes. Another edict, for sending students to be educated abroad, was published on the 17th of September, 1901. It commanded the Viceroys and Governors of other provinces of the Empire to follow the example of the Viceroy Liu Kun-yi of Liangkang, Chang Chih-tung of Hukwang, and Kwei Chun (Manchu) Szechuen, in sending young men of scholastic promise and ability abroad to study any branch of Western science or at best suited to their abilities and tastes, so that they might in time return to China and place the fruits of their knowledge at the service of the empire.

Those who are acquainted with China know very well that many of the Edicts of the Government do not amount to much more than waste paper. In this case, however, it has not been so. The Imperial College in Shansi has been opened, with some 300 students, in the hope that it will develop into one of the provincial Universities. It is divided into a Chinese and a Foreign department. All the candidates for admission must have the Chinese degree of B. A. After the students have completed their Chinese course they pass on to the Foreign department. The Foreign Department has six foreign professors and six Chinese professors who hold diplomas of Western learning. Besides this, there is a staff of six translators of university text-books into Chinese, superintended by a foreigner. The Edicts have not been a dead letter in the other provinces either, though there has been enormous difficulty in getting a sufficient number of professors to teach, or of text-books to use. Some Chinamen who under the old system of education would not have got more than £30 per annum now get £240, and there are not enough of them. At the lowest estimate text-books and books of general knowledge of the West to the value of £25,000 must have been sold during this year alone. Books to the value of £3 000 were sold by the Society for Diffusion of Christian Knowledge. He goes on to give an account of the triennial examinations held for the B. A. and M. A. degrees. The examinations in all the 18 provinces are held simultaneously on the 8th and 9th September. In round numbers some 10,000 students attend each of these examinations in the maritime and riverine provinces, which are the most populous, while the other provinces have from five to 8,000 each, making up a grand total of 150,000 students with a B. A. degree—a fact unique on the face of the earth.

C. & M. Gazette.

A MYSTERIOUS WHITE RACE. STRANGE STORY FROM MINDORO.

A Manila paper tells of the existence of a "White Tribe" living in the interior of the island of Mindoro in the Philippines and says that an expedition is about to start to solve the mystery. The party will be under the command of Lieutenant Allen of the Philippine Scouts. He will take about fifty men and thirty days' rations and will cross through the interior of the island. This will be the first time that the island has ever been crossed and some interesting details are looked for. Heretofore the troops and expeditions have never gone farther than a few miles into the foothills, and the interior of the island is unknown.

As to the existence of the white tribe there can be no doubt, as all the officers on duty there state that it is a fact, and many of them say that they have at times seen members of the tribe at a distance on the outskirts of the

towns. Surgeon Suggs, who is on duty in that island and stationed at Mangarin, has made the statement that he saw a girl, who was a member of the tribe, on the outskirts, and describes her as having a pure white skin, blue eyes and flaxen hair. She did not remain in the vicinity long, but disappeared, going into the interior. The tribe is supposed to inhabit the region around Mount Haleon in the north-central part of Mindoro, near the 13th parallel of latitude.

The padre stationed at Mangarin states that he saw one of the men of the tribe near that place some months ago, that he had a pure white skin and light hair. He says the man was about the size of an American and that from the language he spoke the sounds resembled those of the German language to one who is not acquainted with it, but he states that it may have possibly been English. Lieutenant Holman of the native Scouts confirms the statement of the padre and says that he saw a man answering the description near the same place and at about the same time. The natives of Pola are firm in their assertions that the tribe exists. They have known it for several generations, but they have never penetrated the interior of the island to ascertain the abode or the strength of the tribe.

The inhabitants of Puerta Gabera and Mangarin make practically the same statements that the tribe exists, and that they are in the interior in the vicinity of Mount Alcon. The padre of Mangarin also states that he saw a woman near Mangarin not long since with flaxen hair, light complexion, that she was taller than the average native woman, and more resembled the American than any people he had ever seen. The inhabitants of Calapan assert that upon several occasions during the past two years and also during previous years that members of the tribe have been seen along the foothills and at times have ventured into the outskirts of the barrios. Lieutenant Cheatham during his term of service in that island was a firm believer in their existence, and Inspector Burton, the Senior Inspector of the Constabulary in that island, states that he has proof positive that the white tribe exists.

According to the best information that can be obtained at the present time they never come into the towns but are seen on the outskirts, and it is also asserted that they have never intermarried with the aborigines, and seem to have their own women and apparently have their own institutions, religious, civil and otherwise. Those who have had the opportunity of seeing members of the tribe even at some distance claim that they are very intelligent-looking, and it is fully believed that they are the descendants of either the German or English, the latter being the most plausible theory, that the English established penal colonies on the island in the eighteenth century, and that when they withdrew from the islands the members of the colony had made good their escape and travelled inland and were not to be found when they desired to remove them.

SLEEPING SICKNESS.

Church Missionary Society's mails from Uganda contain reference to the dreaded "sleeping sickness." The British Government has despatched a commission to investigate this mysterious disease and in anticipation of its arrival the Baganda chiefs were making up reports of their counties, and the Government expected to have reliable information to present to the commission. One of the missionaries writes: "It would be difficult to exaggerate the rapidity with which this dread scourge is spreading in Uganda, and no one knows how it comes, whether by mosquito (as in the case of malaria), in the water, food, or what, and no one knows a cure. . . . Dr. Cook says that

if he went into the road and examined the first hundred Baganda he met, thirty of them would be in at least the first stage of the disease." Twenty thousand have died in South Busoga during the last eighteen months from "sleeping sickness." Its nature is that the sufferer sleeps for some four or five weeks and then dies.

Vanguard

Learn Something from Everybody.

One of the most useful success-habits one can form is that of learning something from everybody with whom he comes in contact. No information which can be acquired is too trivial to be ignored.

Constantly measure yourself with the men you meet. You will find that every one can teach you something which you did not know before, and which, perhaps, you would never have a chance to learn again if you did not acquire it from him.

Daniel Webster once made a great hit, in arguing a case before a jury, by repeating a story which he afterwards said he had not thought of since he heard it, fourteen years before. But Webster was always picking up something for future use. His famous reply to Hayne, the greatest speech ever delivered on the American continent, was largely made up of little reserves which he had picked up here and there in his reading, from studying men, and from observation.

Many a prominent novelist has collected material for his stories by making notes of his conversations with those he has met and by observation. Charles Dickens got a great deal of the matter for some of his novels in this way.

One young man will go to a lecture, and, after spending an hour listening to the helpful, inspiring words of some prominent man, will leave the lecture-room without having derived any benefit from the address. Another young man will attend the same lecture with an ambition to learn something. He will drink in the speaker's sentences as if he were never to hear such words of encouragement and inspiration again. At the conclusion of the address, he will determine that he will make more of his opportunities in future; that he will read more, think more, study more, be more and is determined to learn something from everything he comes in contact with, and from everybody he talks to. The other has no ambition, does not throw himself into what he does, lets his mind wander hither and thither, so that he never wholly understands what people are saying, and therefore never derives any benefit from those with whom he converses.—Orison Swett Marden, in Success.

THE BOWAMBA.

The Bowamba are a very simple, primitive folk, wearing the smallest particle of clothing. One to whom I offered cloth in exchange for his little elephant tusk horn answered, why do I want cloth? I am not a chief." Fond of a liberal dressing of castor oil for head and shoulders, and not objecting to a little stream down the hollow of the back; filing their teeth to a sharp point for ornament, and piercing their lips with small rings, varying in number from a solitary one up to 5 in the upper lip and 3 in the lower lip, or even more; loading their arms and legs with skilfully twisted rings of grass dressed with castor oil—and on one man's arm I counted a bunch of 250 rings. Though so rude and savage to look at, they are far from unintelligent or unindustrious, for besides cultivating gardens, hunting for elephants, pigs and rats (of which latter they are very fond for food). They make fine solid plank doors to their houses out of adzed logs pierced and threaded together with grass; and they are known far away as porters, iron forgers, carpenters and wicker workers. I should think that few tribes so utterly untouched by outside civilization as they, behind their great mountain barrier, can lay claim to so many industries.—Uganda Mail.

A FISH THAT SPINS.

Does it not seem odd that a fish should be a spinner? In the Mediterranean Sea there is a large mussel fish called the Pinna that produces silk. This fish is from one to two feet in length, and is furnished with a tongue-like organ which it uses as a weaver uses his shuttle, spinning multitudes of fine silky fibres, called the byssus. These fibres, adhering to the rocks, or sands, act as an anchor protecting the shell from the force of the waves, and also keeping it in an upright position. These threads separately are very fragile, but collectively they form a chain so powerful that it needs two or three strong men to pull the mussel from its rock. The fishermen who wish to get these Pinna fish go out in boats, armed with too long, strong iron prongs and drag the Pinna from the rocks. The great shell, when it is brought to the surface, is found to be fringed with beautiful silky fibres about two feet in length. This is sold at a high price, and the fish is eaten by fishermen and their families.

Pinna silk is very valuable. Carefully carded and spun, it is woven into a soft and glossy fabric, which the Sicilians have long used for their clothing, but it is so much more costly than silk from the silk-worm that it has never become an important article of commerce.

The Pinna fish has no eyes, and when its shell is open it is ill-fitted to defend itself from hostile attacks. It has, however, a very useful little friend who acts as a watch-dog to the establishment. A tiny crab takes up its abode in every Pinna shell, and this little creature has very sharp eyes of its own. The little crab keeps watch, while the big Pinna opens its shell to catch small jelly-fish and other dainty morsels, and when danger threatens, he gives his host a pinch, and at once the shell snaps together. So the little crab pays for his board and lodging. Little girls in our country would think it a great novelty to have a gown of silk which was spun by the Pinna fish.

"HONOUR THE KING."

(1 Pet. ii. 17.)

"HONOUR all men," saith our God,
"Love the holy brotherhood;
Fear the Lord in everything,
Honour the anointed King."

This, the message from on high,
Sent to every girl and boy;
Thus commanded, Lord, we pay
Honour to our King to-day.

Blest by Thee our thanks we give,
That 'neath British rule we live;
Where thy holy Word is free,
Shedding light and liberty.

Bless our Sovereign; bless our Queen
On thy strong arm may they lean;
And when days on earth are past,
May they rest in heaven at last.

ALBERT MIDLANE.

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